A FVNERALL SERMON PREACHED IN S. Maries. 10. May. 1605.

By that eloquent Diuine of famous memorie, TH. PLAYFERE Doctor *in Diuinitie.*

Prov. 10. 7.

The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rotte.

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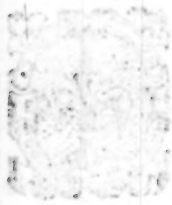

Pſal. 32. 6.

Surely in the floud of many waters they ſhall not come neere him.

THe principall ſcope of the Prophet in this place is to prooue, that the righteouſneſſe, and ſo the bleſſednesſe of man conſiſteth onely in the free forgiueneſſe of his ſinnes, and gratious imputation of Chriſts merits. His argument may be framed thus; That which the whole church and euery godly man therein hath euer eſpecially prayed for in all afflictions and troubles, that is happineſſe: But for remiſſion of ſinnes euery godly man will pray in time of tribulation: Therefore this is the felicitie of the faithfull. To confirme this reaſon more fully he ſetteth downe, firſt, the circumſtances going before the prayer; For this ſhall euery one that is godly make his prayer vnto thee in a time whē thou mayſt be found. Then, the forme of the prayer it ſelfe; Thou art a place to hide me in, thou ſhalt preſerue me from trouble, thou ſhalt compaſſe me about with ſongs of deliuerance.

Laſtly,

Laſtly, the effect following the prayer; Surely in the flood of many waters they ſhall not come neere him.

Prayer is the true ſacrifice of faith. The efficacie whereof is briefly, but pithily ſet downe to the Hebrewes. And I haue ſpoken els-where ſomewhat largely of this point. Now but a word onely to make a fit entrance into this ſermon. Take it therefore thus. The effects of prayer heretofore haue bin wonderfull. Prayer hath ſet downe haileſtones from heauen, to ouercome fiue Kings with their armies. Prayer hath ſhut vp the windowes of heauen that it ſhould not raine, and againe hath opened them that the earth might giue her encreaſe. Prayer hath ſtaied the ſwift courſe of the ſunne, and cauſed it to goe backward fifteene degrees. Prayer hath held Gods hands that he could not ſtrike when he was readie to plague his people. Prayer without any other helpe or meanes hath throwne downe the ſtrong walls of Iericho. Prayer hath deuided the ſea, that the floods thereof could not come neere the Iſraelites. In this place it deliuereth the faithfull man from all the dangers of this world. Surely in the flood of many waters they ſhall not come neere him.

The ſumme is this; That no calamities of this world, no troubles of this life, no terrours of death, no guiltines of ſinne, can be ſo great, but that a godly man by meanes of his faith and felicitie in Chriſt, ſhall wade out of them well inough.

inough. For howſoeuer other things goe, ſtil he ſhall haue ſuch a ſolace in his ſoule, ſuch a comfort in his conſcience, ſuch a heauē in his heart, knowing himſelfe reconciled to God, and iuſtified by faith, that Surely in the flood of many waters they ſhall not come neare him.

Which, that it may the better appeare, I ſhall deſire you to obſerue two things. The danger: the deliuerāce. The danger is in theſe words; In the flood of many waters. Where the tribulations that the godly man is ſubiect to in this life, are likened, Firſt to waters: then to many waters: thirdly, to a flood of many waters; In the flood of many waters. The deliuerance is in theſe words; Surely they ſhall not come neare him. Where the deliuerance of the godly man hath three degrees alſo. Firſt they ſhal not come neare: ſecondly him, they ſhall not come neare him: then Surely, ſurely they ſhall not come neere him. Surely in the flood of many waters, they ſhall not come neere him.

Firſt, the afflictions of the faithful are likened to waters. Fire and water haue no mercie we ſay. But of the two water is the worſt. For any fire may be quenched with water, but the force of water, if it begins to be violent, cannot by any power of man be reſiſted. Canutus who was king of England, Scotland, Denmarke, Norway, and a great part of Sueuia all at once, ſitting at a low water vpon the Thames ſhoare, commanded the water not to come neare him. Polyd. lib. 7.

But notwithſtanding his commandement the water returning and flowing againe, as that in
Ezek. 47 3. Ezekiel which came to the ancles, then to the knees, and yet higher to the necke, ſo neuer left riſing till it came vp neere him and wet him. Then turning about to his noble men that were there attendant on him, he ſaid, You call me your ſoueraigne Lord and Maſter, and yet I can not command this little channell of water, to keepe aloofe off from me. Whereupon he went immediately to Weſtminſter, and with his own hands ſet his crowne vpon the Crucifix there, and could neuer be perſwaded after to weare it vpon his owne head. This experience that Canutus ſo mighty a king made, doth directly
Iob. 38. 11. prooue, that no man but God onely can ſet bars and doores againſt the water, and ſay; Hitherto ſhalt thou come, but no further, and here ſhalt thou ſtay thy proud waues. The afflictions of the righteous therefore beeing here compared to waters, muſt needs be very violent. For thus
Pſal 88. 8. the Pſalmiſt ſaith, Thine indignation lieth hard on me, and thou haſt vexed me with all thy waues. And God himſelfe; I will powre out my wrath vpon thee, as water. So that the ſecuritie and felicitie of the faithful man is inuincible. He
Hoſ. 5. 10. may be often in danger of tribulatiõs as of great waues or waters, but they ſhall neuer ouerwhelme him; Surely in the flood of many waters they ſhall not come neere him.

But theſe our tribulations which are waters,

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are alſo many waters. Our common prouerb is, Seldome comes ſorrow alone. But as waters come rouling and wauing many together: ſo the miſeries of this life. The Prophet Ezekiel ſaw the roule of a booke written within and without, and there was written therein, Lamentations, and ſinging, and woe. This booke is written within and without, to ſhew that many are the troubles of the righteous, both outward and inward. And it is two to one if any thing befall vs, it is rather an ill happe, then a good happe. Seeing for one ſinging, there is in the booke a double ſorrowing, lamentations, and woe. Or if it be read as ſome tranſlate it, Lamentations, and mourning, and woe, then it is yet more plaine, that in this world many troubles as many waters come one in the necke of an other, no earthly ioy or comfort comming betweene. This the good King greatly complaineth of, One deepe calleth an other becauſe of the noiſe of the water pipes, all thy floods and ſtormes haue gone ouer me. And Iob, He hath giuen me one wound vpon an other, and he hath runne vpon me as a gyant. And Saint Paul though in one place he write God ſhewed mercie toward him, that he ſhould not haue ſorow vpon ſorow, yet oftentimes elſwhere he ſpeaketh of his owne manifold daungers. I ſuffered thrice ſhipwracke, ſaies he: night and day haue I bin in the deepe ſea. In iourneying I was often, in perills of waters, in perills of robbers, in perills

Ezek. 2.10.

Et ſcriptura in eo erat lamentationum, lugubriſque carminis, & væ. Tremell.

Pſal 42. 7.

Iob. 16. 14.

Philip. 2. 27.

2. Cor. 11. 26.

rills of mine owne nation, in perills among the Gentiles, in perills in the citie, in perills in the wildernesse, in perills in the sea, in perills among false brethren. Thus we see how many waters the godly man is subiect to in this life. For one ioy he hath at the least two sorowes, if he haue no more: one deepe calleth an other: one wound bringeth an other: he hath sorow vpon sorow: perills vpon perills. Many waters: many dangers. Nevertheless, Surely in the flood of many waters, they shal not come neare him.

Thirdly, the dangers of this life, are as a flood. The very naming and mentioning of a flood must needes be very terrible, euer since Noahs flood destroyed the whole world. For euen as a horse or a mule of whom the Prophet
Ver. 9. a little after speaketh in this Psalm. hauing been once well lashed with a whippe, doth euer after feare if he heare but the bell which is tied to the whip: so man since the world was so well scoured and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life be nothing els but a flood of many waters, yet nothing in the world may more fitly be so called, then our going out of the world. This indeede bringeth with it a flood of many waters, and an Ocean sea of infinite cares. Aristotle writeth that nothing is so
1. Mac 6. 11. terrible as death, which Antiochus feeling sensibly in himselfe, crieth out thus, Oh into what

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aduerſitie am I come, and into what floods of miſerie am I now fallen? He addeth the reaſon anon after; For I muſt die with great ſorrowe in a ſtrange land. What ſpeake I of a wicked tyrant? Holy men often are in great perplexitie at the time of their departure. S. Hierom writeth of Hilarion, that being ready to giue vp the ghoſt, he ſaid thus to his ſoule; Go forth my ſoule, why feareſt thou? go forth, why trembleſt thou? Thou haſt ſerued Chriſt almoſt theſe threeſcore and ten yeares, and doſt thou nowe feare death? Chriſt himſelfe alſo feeling that he was compaſſed about with the ſorrowes of death, began to be afraid, and to be in great heauineſſe, and he ſaid moreouer, My ſoule is very heauie euen to the death. I know well Chriſt was afraid without ſinne, nay with great comfort. For he praieth thus, Not as I will, but as thou wilt. And againe, Into thy hands I commit my ſpirit. This then was his comfort, that the Iewes could doe nothing in putting him to death, but as S. Peter teſtifieth, that onely which his father both by his counſell and will had decreed, and by his hand had ordained. Hilarion alſo that holy antient Father comforteth himſelf with this, that he had ſerued Chriſt almoſt ſeauentie yeares. Other children of God haue had other comforts, and all haue this, that both in life and in death they are happie in Chriſt. Howbeit ſeeing many holy Chriſtians, and euen Chriſt himſelfe feared death, it remaineth that death ſimply

Hier. in vita eius.

Mark. 14. 33.

and in it ſelfe conſidered, is a flood of many waters. But yet the faithfull man euen in death is out of all danger. Surely in the floods of many waters, they ſhall not come neere him.

Thus much for the firſt part which is the danger; In the flood of many waters. The ſecond part followeth, which is the deliuerance; Surely, they ſhall not come neere him.

Firſt, they ſhall not come neere. They, that is, The waters ſhall not come neere. The holy Church and euery member thereof is likened
Matth. 7. 25. to a houſe built vpon a rocke. Vpon which though the winds blow, and the floods beate, yet it can not be throwne downe, becauſe it is built vpon a rocke. So that the floods which ſhake it, can neuer come neere it to ouerthrowe it. The ſame may be ſaid of the ſhip couered with waters. It might well floate, but it could neuer be drowned. For as ſoone as the
Matth. 8. 24. Diſciples cryed vpon Chriſt to ſaue them, preſently there followed a great calme. Therefore Luther when his life was ſought of all the world in a manner, tranſlated the Pſalme *Deus noſter*
Pſal. 46. 1. *refugium*, into dumb meeter, and cauſed it to be ſung in all the reformed Churches. God is our hope and ſtrength: a very preſent helpe in trouble. Therefore will we not feare though the earth be mooued, and though the hills be carried into the midſt of the ſea. Though the waues thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame. S. Peter

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the Apoſtle began to ſincke, but he ſunke not right downe. Chriſt was readie at hand to helpe him. For as ſoone as he ſawe himſelfe in preſent perill and danger, forthwith he cried, Maſter ſaue me. Saue me O God: for the waters are Pſal. 69. 1. and 16.
come in euen vnto my ſoule. I ſticke faſt in the deepe mire where no ground is: I am come into deepe waters, ſo that the floods runne ouer me. Take me out of the mire that I ſinke not, and out of the deepe vvaters. Let not the vvater flood drovvne me, neither let the deepe ſvvallovv me vp: and let not the pit ſhut her mouth vpon me. S. Paul likevviſe ſuffered ſhipvvracke, but loſt not by it one haire of his head. Act. 27. 34.
Whereby vve may ſee the abſurditie of the Papiſts. They vvould prooue that iuſtifying grace may be loſt, becauſe ſome haue made ſhippevvracke of faith. But if vve ſhould graunt them that the Apoſtle ſpeaketh of iuſtifying not of hiſtoricall faith, yet vve haue the helpe of a ſecond anſvver. To vvit, that ſhipvvracke is one thing, and drowning an other. Therefore faith which is wrackt is not by and by drowned. For it may happen to ſuffer ſhipwracke as S. Paul did, and ſwimme out ſafe to the ſhore. But this is but a touch by the way. Meane ſeaſon we ſee how ſafe and ſecure the faithfull man is in Chriſt. He is a houſe, to which the floods may come neere to ſhake it, but neuer to throwe it downe, he is a ſhip, which the waues may come neer to toſſe it, but neuer to turne it ouer: euen as Saint Peter 1. Tim. 1. 19.

ter began to ſinke, but ſtill kept vp his head: and S. Paul ſuffered ſhipvvrack, but vvas not a haire the vvorſe for it. Surely in the flood of many vvaters, they ſhall not come neare him.

Secondly, him. They ſhall not come neere him. This word muſt in no caſe be omitted. It helpeth vs to anſwer a very ſtrong obiection. For it may be ſaide, Many holy men haue loſt their goods, haue ſuffered great torments in their bodie, haue beene troubled alſo in minde; how then did not the floods of many waters come neere them? The word *Him* helps vs to an anſwer. The very Philoſophers themſeluesreckned their goods pertained no more to them, then be it ſpoken with reuerence & regard, the parings of their nailes. Zenon hearing newes he had loſt all he had by ſea, ſaid onely thus; Thou haſt done very well Fortune to leaue me nothing but my cloake. An other called Anaxarchus, whenas Nicocreon the tyrant commanded he ſhould be beaten to death in a mortar, ſpake thus to the executioner; Beate and bray as long as thou wilt Anaxarchus his bag or ſachell (ſo he called his owne bodie) but Anaxarchus thou canſt not touch. Yet theſe making ſo ſmall reckoning of their goods and bodie, ſet their minde notwithſtanding at a high rate. The minde of a man, is himſelfe, ſay they. Hence it is that Iulius Cæſar, when Amyclas the Pilot was greatly afraid of the tempeſt, ſpake to him thus, What meaneſt thou to feare baſe fellow, doſt thou not know

Bene facis fortuna cum ad pallium nos compellis.

Mens cuiuſque is eſt quiſque.

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thou carieſt Cæſar with thee? As if he ſhould ſay, Cæſars bodie may well be drowned, as any other mans may, but his mind, his magnanimitie, his valour, his fortitude, can neuer be drowned. Thus farre went Philoſophie: But Diuinitie goeth a degree further. For Philoſophie defineth Him, that is a man, by his reaſon and the morall vertues of the minde; but Diuinitie defineth a Chriſtian man by his faith and his coniunction thereby with Chriſt. Excellently ſaith S. Auſtin: Whence com's it, that the ſoule dyeth? Becauſe faith is not in it. Whence that the body dieth? Becauſe a ſoule is not in it. Therefore the ſoule of thy ſoule is faith. So that if we would knowe what is a faithfull man, we muſt define Him, not by his natural ſoule, as he is reaſonable, but by the ſoule of his ſoule, which is his faith. And then we may eaſily anſwer the obiection, that a flood may come neere a faithfull mans goods, neere his bodie, neere his reaſonable ſoule, but to his faith, that is to Him, it can neuer come neere. For if you ſpeake of the life and eſſence of him, that it is faith, the Prophet alſo witneſſeth, The iuſt ſhall liue by faith. And the Apoſtle, Now I liue not, but Chriſt liueth in me: but that I liue, I liue by faith in the ſonne of God, who loued me; and gaue himſelfe for me. And he that was wiſer then all the Philoſophers determineth this doubt thus; The ſumme of the matter when you haue heard all is this; Feare God, and keepe his commande-

Cæſarem vehis.

Tract. 49. in Iohan. Vnde mors in anima? quia non eſt fides. Vnde mors in corpore? quia non eſt ibi anima. Ergo animæ tuæ anima fides eſt.

Abacuck.

Gal. 2. 20.

Eccles. 12. 13

ments; for this is all of man. All of man, what's that. All of man which will hold out against all floods of many waters. For the goods of man may be gotten away by forged cauillation: the bodie of man may be weakened by sickenesse: the soule of man and the faculties thereof, as memorie, witte, and such like, may be impaired by age, but faith in Christ, the feare of God, a care to keepe his commandements, is all of man, which no floods, either in life or in death can ouerwhelme. All of man, wherein man ought to imploy himselfe while he is aliue, and without which, man is but vanitie when he is dead, but with which, man both in life and death is most blessed. For if this be the summe of all, then of any thing but this there is no reekoning at all to be made. I haue praied for thee, saith our Sauiour, that thy faith should not faile, and the gates of hell shall not preuaile against thee. For loue is strong as death: ielously is cruell as the graue: the coales thereof are fiery coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it. Euen as Paul also glorieth, that nothing can separate him from the loue of God which is in Christ Iesus. Wherefore seeing the godly man is so inuincible, that neither the gates of hell, nor the floud-gates of many waters, can preuaile against him; Surely in the flood of many waters, they shall not come neere him.

Mat.16.18.

Can.8.7.

Rom.8.

In the last place must be considered the asse-

ueration

neration Surely. For if both liuing and dying my felicitie be moſt certaine in Chriſt, and yet I know not ſo much, what comfort can I gather thereby? Now in all aduerſities this is my greateſt ioy, that the fauour of God which is moſt conſtant in it ſelfe, is fully aſſured alſo to me. For, I know that my redeemer liueth. And if I be iudged, I know I ſhall be found righteous. And I know whom I haue beleeued, and I am ſure. In one word, I am Surely perſwaded, that neither life nor death, nor any thing elſe can Rom. 8. 38. ſeparate vs from Chriſt. Nay in all the flood of waters we ſhalbe more then conquerours. They ſhall not come neere to conquer vs. But rather we ſhall conquer them. Yea that which is ſtrangeſt of all. Surely we ſhall be more then conquerours ouer them. Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in it. Not in him, as it is ill tranſlated in the Engliſh, but in it; that is, In the very warre it ſelfe. I will not feare. Nay I will be of good hope. Yea Surely in the very warre will I hope and truſt. For euen as a building made archwiſe, the more waight is laid vpon it, the more ſtrong ſtill it is: ſo the more force and ſtrength is brought againſt me, the greater triumph and victorie I ſhall haue. Therefore I will not be afraid of ten thouſand of Pſal. 3. 7. the people, that haue ſet themſelues againſt me round about. For a thouſand of them ſhall fall

at my side, and ten thousand at my right hand, but they shall not come neere me. The Arke in the flood was not drowned, as other things were, but floated vpon the waters. Yea the higher the waters encreased, the higher Surely for that did the Arke still arise. Likewise the red sea did not hinder the Israelites passage, but opened an easie way to thē. Yea Surely it was moreouer as a wall to backe them against all their enemies. The words of S. Iames are very plaine; My brethen, compt it exceeding ioy when you fall into diuers temptations. Tentation of it selfe doth vexe and disquiet a man. But to the godly it is a ioy. As we read elswhere, That they which are iustified by faith haue peace, nay, haue easie accesse to God, and great ioy in tribulations. But the Apostle adding, that this ioy is not common or ordinarie, but Surely exceeding ioy, raiseth vp the amplification as high as may be. Whereunto S. Paul also accordeth; We are afflicted on euery side, yet we are not in distresse: in pouertie, but not ouercome of pouertie: we are persecuted, but not forsaken: cast downe, but we perish not. Here he prooueth directly, that the flood commeth not neere the faithfull. But where is the Surely? It followeth in the same epistle; As dying, and behold we liue: as chastened, and yet not killed: as sorrowing, and yet alwaies reioycing: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. O the securitie and felicitie of the faithfull!

Gen.7.18.

Exod.14.22

Iam.1.2.

Rom.5.

2. Cor.4.9.

2. Cor.6.10.

full? For this faith maketh life of death: ioy of sorrow: riches of pouertie. What shall I say more? or what would you haue me say more? or what can I say more, then as the Apostle saies? It makes all things of nothing. As hauing nothing saies he, and yet possessing all things. But the speciall thing to be noted in this sentence is, As dying, and Behold we liue. For they import, that death is no death, but As it were death, to wit, an image or a shadowe of death: beeing indeed life, and Surely a better life and more immortall then we had here. Therefore he saies, Behold we liue, to shewe that by death the faithfull liue a life wherein there is some great specialty and excellencie worthie indeede to be beholded and regarded. As if he should say; Behold we liue, Behold we liue a more happy life, then euer we liu'd in our life. S. Augustin often commendeth the saying of his master S. Ambrose when he was ready to die. Speaking to Stilico and others about his bed; I haue not lived so among you, saith he, that I am ashamed to liue longer if it please God: and yet againe I am not afraid to die, because we haue a good Lord. He doth not say, Mine owne goodnesse putts me out of feare, but Gods goodnesse. This goodnesse of God makes me quiet in my conscience, and secure in soule, readie to embrace death whensoeuer it commeth. Wherefore Surely is fitly added. For afflictions as waters doe not ouercome the faithfull. Nay they come not neere him. But

Non ita vixi inter vos, vt me pudeat viuere: nec mori timeo, quia bonum dominum habemus. Possius in fine vitæ eius.

trariwise the faithfull conquereth afflictions. Yea Surely he is in them all more then a conquerour. In warre he is not afraid. Rather he greatly hopeth. And Surely euen in the very warre he hopeth. The flood of waters commeth not neere to drowne the arke, but lift it vp. And so much the higher Surely the arke still riseth as the flood riseth. The sea staieth not the Israelites passage. It is a dry land for them to march on. As a wall moreouer to backe them Surely against all their enemies. Tentation not onely is no matter of sorrowe, but also on the other side of ioy, and Surely of great ioy. Death is no death, but a life, and Surely such a life, as onely of it we may say, Behold we liue. So happy both in life and death is the faithfull man; Surely in the flood of many waters, they shall not come neere him.

To conclude then; No calamitie or aduersitie can possibly disseuer that coniunction which faith maketh of euery godly man with Christ. For feeling the remission of his sinnes assured and sealed vnto him, he contemneth not onely the works of the world and dismayments of his conscience, but euen the very feares and terrors of death. This our deare brother M. Edward Liuely, who now resteth in the Lord, led a life which in a manner was nothing els but a continuall flood of many waters. Neuer out of suites of law, neuer-ceasing disquieters of his studie. His goods distrained, and his cattle

driuen

driuen off his ground as Iobs was. His deare wife beeing not so well able to beare so great a flood as he, euen for very sorrowe presently died. A lamentable and ruefull case. So many children to hang vpon his hand, for which he had neuer maintenance, neither yet now had stay, his wife beeing gone. Well, but that sorrowfull time was blowne ouer. He was appointed to be one of the chiefest translatours. And as soone as it was knowne how far in this trauaile he did more then any of the rest, he was very well prouided for in respect of liuing. For which my L. his Grace of Canterbury now liuing, is much to be reuerenced and honoured. But being so well to passe both for himselfe and for his children, sodainely he fell sicke. He was taken with an ague & a squinsey both together. And the more vsuall that was, the lesse dangerous was this accompted, but the euent shewes the contrary. For the squinsey beeing both by himselfe and his friends not greatly regarded, within foure dayes tooke away his life. These were many waters and diuerse tribulations. Besides a thousand more, which I cānot now stand to repeate. Yet he carried himselfe so in life and death, as these waters seemed not once to come neere him. He was professour of the Hebrewe tongue in this Vniuersitie thirty yeares. (As his father in law D. Larkyn had beene professour of Phisick fiue or sixe and thirty yeares.) Which tongue, howsoeuer some account of it,

yet ought to be preferred before all the reſt. For it is the antienſt, the ſhorteſt, the plaineſt of all. A great part of wiſedome, as Plato ſheweth, is in the knowledge of true Etymologies. Theſe in other tongues are vncertaine, in this taken out of the naturall qualities of euery thing that is named. In ſo much as when any man hath found the Hebrewe Etymologie, then he neede ſeeke no further. Beſides, all the Scripture written before the birth of Chriſt, except a fewe chapters of Daniel and Ezra, were written in Hebrewe. And the Rabbins themſelues, though they haue no ſmall number of fables and lies in them, yet diuerſe things they haue notwithſtanding fit for the opening of the olde Teſtament. Therefore though a man cannot reade the Rabbins, yet vnleſſe he can vnderſtand handſomely well the Hebrewe text, he is compted but a maimed, or as it were but halfe a Diuine, eſpecially in this learned age. Laſtly, diuerſe learned men are of opinion, to whom I very willingly aſſent, that the holy tongue which was ſpoken in paradiſe, ſhalbe eternally vſed in the heauenly paradiſe, where the Saints ſhall euer extoll and praiſe God. But this worthy profeſſour deceaſed, got him great credit, as well by the continuance, as by the holineſſe of his profeſſion. For he was not a profeſſour for one or two yeares, as others are, but full thirtie yeares together.

In Cratylo.

In Itinerario. pag. 444.

Nathan Cyrꝛus writeth, that in Prage an Vniuerſitie of Bohemia, where Iohn Hus and Hie-

rome

rome of Prage profeſſed, that they that haue continued profeſſours for the ſpace of twenty yeares together, are created Earles and Dukes both together. And therefore their ſtyle is to be called *Illuſtres*, whereas they which are ſingly and ſimply but onely either Earles or Dukes, are called *Spectabiles*. Neither maketh it any matter that they haue no reuenewes, to maintain Earldomes or Dukedomes. For they haue the title notwithſtanding euen as Suffragans haue of Biſhops. Our good brother hauing no ſuch profit or dignitie propounded vnto him, but contenting himſelfe with his ſtipend, ſpent halfe his life in this place. For he was vpon threeſcore yeares old when he died. He wrote a booke of Annotations vpon the firſt fiue ſmall Prophets, dedicated to that great patron of learning and learned men, Sir Francis Walſingham. Wherein diuers ſpeeches and phraſes of the Prophets are compared with the like in Poets and Oratours both Greeke and Latin, and many notes neither vnpleaſant nor vnprofitable to be read, are ſet out of the Rabbins. But in mine opinion he tooke greateſt pains in his Chronologie, which he dedicated to Doctor Iohn Whitgift the reuerend late Archbiſhop of Canterbury. This booke indeede is full of hidden learning, and ſheweth infinite reading in ſtories. I asked him within this little while, whether he had written no more bookes. He tould me he had, but printed no more, becauſe he had no time to peruſe

and perfect them for other busines. Now by busines he meant, I weene especially his studie and care to performe well his taske in the translation. Wherein how excellently he was imployed, all they can witnesse who were ioyned with him in that labour. For though they be the very flower of the Vniuersitie for knowledge of the tongues, yet they will not be ashamed to confesse, that no one man of their companie, if not by other respects, yet at leastwise for long experience and exercise in this kind, was to be compared with him. For indeede he was so desirous that this busines begun by the commandement of our most gratious Soueraigne King Iames, should be brought to a happie ende, that oftentimes in many mens hearings, he protested he had rather die, then be any way negligent herein. Which as some thinke by all likelihood came indeede so to passe. To wit, that too earnest studie and paines about the translation, hastened his death, and brought it on sooner. Now as he liued so, in his profession, in his writings, in his translating, as though all the floods of many waters had neuer comn' neare him: euen so also he died. During the short time of his sicknes, he caried himselfe, as alwaies before, humbly, mildly, quietly, constantly. One of his louing friends standing by his bed, and saying; M. Liuely, I pray God you may haue patience, and hope, and especially faith vnto the ende. He lifting vp his hands said heartily and

cheere-

cheerefully, Amen. Little he vſed to ſpeake, and more he could not ſay, for the paine and impediment of his ſquinſey. Which though it made a ſpeedie end of him, as the apoplexie did of the good Emperour Valentinian, yet how could any death be ſodaine to him, whoſe whole life was nothing els but a meditation of death, and whome the Lord whenſoeuer he came, might finde doing his dutie? Wherefore no reaſon we ſhould lament his departure out of this world. He liued bleſſedly, he died bleſſedly in the Lord. Rather, you Reuerend and learned Vniuerſitie-men, lament for this, that you haue loſt ſo famous a Profeſſour, and ſo worthy a writer. Lament you tranſlatours, beeng now depriued of him, who no leſſe by his owne merit and deſert, then by the priuiledge of his place, was to order and ouerſee all your trauailes. Lament you poore orphans, eleuen poore children of you, which he left behind him, as Chriſt aſcending left eleuen Diſciples, bereaued of your kinde and deare Father, deſtitute of neceſſaries for your maintenance, to ſeeke of all helpe and meanes, but onely (as poore folkes vſe to ſpeake) ſuch as God and good friends ſhall prouide. Lament, lament all of you, of the towne as well as of the Vniuerſitie, becauſe our Schoole hath loſt ſuch a ſingular ornament of this age, becauſe our Churches haue loſt ſuch a faithfull and ſyncere ſeruant of Chriſt. Queſtionleſſe, as it ſhould ſeeme by the taking away of this man, almightie

God is greatly angrie with vs all for our ſinnes. Chriſt Ieſus our maſter as though he meant no more to care for vs, ſeemeth to lie faſt aſleepe in the ſhip, while we moſt miſerably in the flood of many waters are turmoiled & toſſed. Wherefore let vs in time crie aloud, and awake him with our praiers. Or rather indeede he is not aſleepe, but awake alreadie. We haue awaked him, not with our praiers, but with our ſinnes. Our ſinnes haue cried vp to heauen. And the Lord beeing awaked, as a gyant comes forth againſt vs, & as a mighty mã refreſhed with wine. For not onely thoſe are waters which are in the chanell, or in the ſea, but as waters are here vnderſtood, euen thoſe fires are waters, thoſe fires I ſay, which very lately awaked vs at midnight, and affrighted vs at none day: which raged on the South ſide, and anon after on the North ſide of the towne. It was but a fewe mens loſſe, but it was all mens warning. And what? Shall we make nothing of this, that one kind of diſeaſe deuoureth vp the townesmen, an other the ſchollers? This is now the tenth courſe of ſchollers, which within this moneth hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two ſchollers haue died in a whole yeare out of all Colledges, it hath beene accompted a great matter. This and ſuch like grieuous iudgements, beloued, doe plainely declare, that the Lord beeing awaked with the

The plague, the ſmall pocks, and the ſquinſey.

cry

cry of our sinnes, is grieuously displeased and offended at vs. Wherefore let vs yet now at the length in the name of God, rowse vp our selues, and awake out of our deadly sinnes. Let this that our holy brother did so sodainly in a manner, fall asleepe, be a loud O yes, as it were to awake vs all. Let euery one of vs, amend one, iudge one, accuse one, condemne one, that we be not all condemned of the lord. Let euery one I beseech you crie vp to heauen for mercie, and say with Dauid, I haue sinned and done wickedly. 2.San.24.
Or with Ionas; Take me, for I knowe that for my sake this great tempest is vpon you. Ionas 1.12.
Then our most mercifull father shal blesse vs all, as he hath done this holy Saint, both in our life and in our death, by the pardoning of our offences, and couering all our sinnes, with the bowells and blood of Christ. And though in this world we be euer subiect to a flood of many waters, yet he shall drawe vs still out of many waters, as he did Moses. Surely in the flood of many waters, no more then they did to Ionas, they shall not come neere vs. Neither onely shall we be safe in the flood of death, but also in the flood of the day of iudgement. For that also is a flood, and a terrible fearefull one too. To wit, not of water, but of fire. As it was in the dayes of Noah: so shall it be at the comming of the sonne of man. In the first flood they which had not an arke, ranne vp to the toppes of houses, to the tops of trees, to the toppes of mountaines; be-

cauſe they deſired to hold vp their heads aboue the ſtill riſing raging water. In the ſecond, they which are not found in Chriſt, ſhall ſay to the mountaines, Fall vpon vs: and to the caues, Couer vs and hide vs from the wrath of the Lambe. Then they ſhall be glad to creepe into euery hole and corner, that they may auoide the burning of fire. But we that confeſſe our ſinnes, and forſake the ſame, ſhall lift our heads to no other mountaine, but to Chriſt from whom commeth our ſaluation: we ſhall deſire to be couered with no other rocke, but onely with that out of which came the blood and water of life. For neuer did Noahs flood ſo cleane waſh away all wicked men from the face of the earth, as the blood of Chriſt ſhall purge vs from all our ſinnes, and preſent vs blameleſſe before the face of our Father, onely if we be faithful vnto death. For then the next thing is felicitie, and the crowne of life. Which God for his mercie ſake grant vs all, that as we make no doubt, but this our holy brother now triumpheth with Chriſt, ſo all and euery one of vs after we haue waded through this world as a flood of many waters, may inherit that kingdome of glory, which our louing Lord Ieſus hath purchaſed for vs with his deare blood: to whom with the Father and the Holy Ghoſt be all honour and glorie, now and euermore: Amen.

FINIS.

A SERMON PREACHED

By that eloquent Diuine of famous memorie, Th. Playfere Doctor *in Diuinitie.*

Prov. 10. 7.

The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rotte.

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Matth. 5. v. 19.

He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.

BEloued in our Lord and Sauiour Iesus Christ, It is a very monstrous thing, that any man should haue more tongues then hands. For God hath giuen vs two hands, and but one tongue, that we might doe much, and say but little. Yet many say so much and doe so little, as though they had two tongues, and but one hand: nay, three tongues and neuer a hand. In so much as that may be aptly applied to them, which *Pandulphus* saide to some in his time: You say much, but you doe little: you say well, but you doe ill: againe, you doe little, but you say much: you doe ill, but you say well. Such as these (which doe either worse then they teach, or else lesse then they teach: teaching others to doe well, and to doe much, but doing no whit themselues) may be resembled to diuers things. To a whetstone, which beeing blunt it selfe, makes a knife sharpe. To a painter, which beeing deformed himselfe, makes a picture faire. To a signe, which beeing weather-beaten and hanging without it selfe, directs pas-

τὰ καλὰ μὲν λαλεῖτε, ἀλλὰ ταῦτα μὴ ποιεῖτε: τὰ καλὰ δὲ ποιεῖτε, ἀλλὰ ταῦτα μὴ λαλεῖτε.

ſengers into the Inne. To a bell, which beeing deafe and hearing not it ſelfe, calls the people into the Church to heare. To a nightingale, which beeing reſtleſſe and ſitting vpon a thorne her ſelfe, brings others by her ſinging into a ſweete ſleepe. To a goldſmith, which beeing beggerly and hauing not one piece of plate to vſe himſelfe, hath ſtore for others, which he ſhewes and ſells in his ſhoppe. Laſtly, to a ridiculous actor in the citie of Smyrna, which pronouncing *ὁ οὐλαμ*, O heauen, pointed with his finger toward the ground: which when *Polemo* the chiefeſt man in the place ſaw, he could abide to ſtay no longer, but went from the companie in a chafe, ſaying, This foole hath made a ſolecíſme with his hand: he hath ſpoken falſe Latin with his hand. Such are all they, which teach one thing and doe an other: which teach well and doe ill. They are like a blunt whetſtone: a deformed painter: a weather-beaten ſigne: a deafe bell: a reſtleſſe nightingale: a beggerly goldſmith: a ridiculous actor, which pronounceth the heauen, and pointeth to the earth. But he that ſitteth in the heauen, ſhall laugh all ſuch to ſcorne, the Lord ſhall haue them in deriſion, and hiſſe them off from the ſtage. Becauſe, howſoeuer they haue the heauen commonly at their tongues ende, yet they haue the earth continually at their fingers ende. So that they ſpeake falſe Latin with their hand, nay that which is worſe, they ſpeake falſe Diuinitie with their

ἁμαρτάνει τῇ χειρὶ σολοικίσας.

hand.

hand. Whereas we might easily auoide all such irregularitie, and make true congruitie between the tongue and the hand, if we would make this text of holy Scripture, the rule of our whole life. For then, I assure you, we should euery one of vs play our parts so well, that in the ende, the tragedie of this wofull life beeing once finished, we should haue an applause and a *plaudite* of the whole theatre, not onely of men and Angels, but euen of God himselfe, who doth alwaies behold vs. Wherefore out of these few words, let vs obserue these two parts. The first negatiue, what must not be: neither Pastor nor people must teach one thing, and doe another. That must not be. The second affirmatiue, what must be: both Pastor and people must doe that themselues, which they teach others to doe. That must be. For He that both doeth and teacheth, the same shall be called great in the kingdome of heauen. Diuision.

First, that the Pastor must not teach one thing & doe another, appeareth in the fourth of Leuiticus. Where almightie God appointeth the selfe same sacrifice should be offered for the sinne of the Priest, which is offered for the sinne of the whole people. So that all the people may better sinne, though it be a thousand times, then the Priest may sinne, though it be but once. For the people sinning, offend onely by their sinne: but the Priest sinning, offends more by his example then by his sinne. Therefore Moses being Leu. 4.10. Exod. 4.

Exod 7. commanded by throwing downe his rod, to worke miracles, deliuered it to Aaron. To signifie, that especially it belongeth to him to doe somewhat himselfe, whose dutie it is to teach others. Whereupon also our Sauiour giues vs a caueat, to beware of false prophets, because they
Matth.23.3. say and doe not. They say one thing, and doe
Luk.11.46. another. They bind heauy burthens which they tie vpon other mens backes, but touch not these burthens themselues, so much as with the least of their fingers. So that that which was fondly
Matth.27.42. and falsely said of Christ, He saued others, himselfe he cannot saue: may be fitly and truely said of these, They saue others, themselues they cannot saue. Whereas the Apostle making Timothy an example for all Ministers to follow, wri-
1.Tim.4.16. teth thus to him; Take heed to thy selfe, and to doctrine: for in doing so, thou shalt both saue thy selfe, and them that heare thee. By taking heed to thy doctrine, thou shalt saue them that heare thee. by taking heed to thy selfe, thou shalt saue thy selfe. Otherwise if thou take heed to thy doctrine, and not to thy selfe, thou maiest well saue others that heare thee, but thy selfe thou canst not saue. Thou maiest well preach to
1.Cor.9.27. others, but thou shalt be sure to prooue a cast-away thy self. For when two pray, if the one blesse and the other curse, whose prayer will God heare? And is it not then much more daungerous, when out of one and the selfe same mouth
Iam.3.10. commeth both blessing and cursing? When one

and

and the selfe same minister, teacheth wel, whereby the people are blessed, & yet doeth ill, wherby he himselfe is accursed? Is it not likely that God will rather respect his cursed doing to punish it, then regard his blessed teaching to praise it? Certainly the Psalmist puts the matter out of all doubt, where he saies, That God will surely cast away, God will reiect, God will destroy the enemie and the auenger. The enemie and the auenger: Who is he? He that is an enemie to Gods glorie in that he doth ill, and yet would seeme to be an auenger, to be a maintainer, to be a defender of Gods glorie, in that he teacheth well, he is the enemie and the auenger. And such an one as this, which is indeede an enemie, and yet would seeme to be an auenger, which is indeede a foe, and yet would seem to be a freind, which doth indeede ill, and yet would seeme to teach well, such an one I say, will God destroy. To the wicked thus saith the Lord, Why doest thou preach my lawes, and take my statutes in thy mouth, whereas thou hatest to be thy selfe reformed by them, and hast cast my words behind thee? By thine owne mouth, by thine owne confession I will condemne thee, thou naughty, thou lewd seruant. Thine own words shall accuse thee, & not I, yea thine own lips shall beare witnesse against thee. For why goest thou about to take a little moate out of thy brothers eie, and doest not first cast out that great beame which is in thine own eie?

Psal 8 2.

Psal.50.16.

Luk.19.22.

Iob 15.6.

Matth.7.5.

Mark.7.19. Why goest thou to other mens houses, and pryest into other mens matters, and doest not first goe to thine owne house, and see that all be well at home in thine own heart? What meanest thou to doe? Thou that teachest others, doest thou not teach thy selfe? Thou that preachest a man should not steale, doest thou steale? If thou be a preacher, then preach to thy selfe as well as others. If thou be a Physitian, then cure thy selfe as wel as others. Seeing indeed as Hierome writeth, he is too nice and too daintie a phisitian either for the body or els for the soule, which prescribeth fasting to others, and is sicke of a surfet himselfe. Wherefore the godly pastor must not prescribe fasting to others and be sicke of a surfet himself e, he must not teach one thing and doe an other. For not he that onely teacheth, but He that both doth and teacheth, the same shall be called great in the kingdom of heauen.

Rom.2.21.

Luk.4.23.

Delicatus magister est, qui pleno ventre disputat de ieiunio.

Now the people also are forbidden to teach one thing and doe another, as wel as the pastor. For all Christians must imitate the example of Christ. And for Christ S. Iohn tells vs, that he was full of grace and truth. The fulnes of his truth, made him teach well: of his grace, doe well. S. Peter likewise, that he did no sinne, neither was there guile found in his mouth. Many haue no guile found in their mouthes, which notwithstanding doe sinne. But euen as Christ had neither guile in his teaching, nor yet sinne

Ioh.1.14.

1.Pet.2.22.

in

in his doing: so we that are Christians must neither deceiue others by teaching guilefully, nor yet deceiue our selues by doing sinfully. For we know that not euery one that saith, Lord, Lord, shall be saued. Neither yet euery one that saith, The Temple of the Lord, the Temple of the Lord, shall be blessed. Seeing oftentimes a man, the nearer he is to the temple of the Lord, the further he is from the Lord of the temple. Therefore as that figtree was accursed, which did beare leaues, and no fruit: so shall euery man be accursed which beareth leaues without fruit. I meane, a flourish of teaching, without any fruit of doing. Yea such a man beeing once accursed, shall be euer tormented. For knowing his masters will, nay knowing it so well, that he is able to teach it others also, & yet doing it not himselfe, he shal be beaten with many stripes. Chrysostome saith, that drunken men haue both strings wherewith their tongues are tied, so that they can teach nothing well; and also strings wherewith their hands are tied, so that they can doe nothing well. They are both tongueti'de, & handti'de. But such as know their masters will, and doe it not, are worse then drunken men. For though the string of their tongue be loose, as that stamerers in the gospel was, so that they can teach well enough; yet the string of their hand is not loose, their hand is still bound vp in their bosome, as that loiterers in the Prouerbs is, so that they can doe nothing well. Therefore they

Matth. 7. 21.

Ier. 7. 4.

Mark. 11. 14.

Luk 12. 47.

καὶ γλωσσοπεῖδας καὶ χειροπεῖδας.

Mark. 7. 35.

Pro. 26. 15.

draw

Ier.12.2. drawe neere to God with their tongues, but are farre from him with their raines. Yea they are so farre from comming to him with their hearts, that they neuer come nere him so much as with their hands. But though they haue the smooth Gen.27.22. tongue of Iacob which teacheth well: yet they haue the rough hand of Esau which doeth ill. Such doe not touch Christ, but throng Christ. Luk.8.45. They touch Christ, as that good woman did, which follow him, and come neere vnto him by wel doing. They throng Christ, as the rest of the people did, which oppresse & ouerwhelme him with a multitude of words, without any matter 1.Pet.2.17. or manner of doing; which are as wells without water, or as clouds without raine. Such as the Furantur verba. Ier.23.30. Prophet Ieremie speaketh, do steale Gods word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill, their teaching doth not become them, it doth not beseeme them, it doth not belong vnto them. It is strange that a man should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speake false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words I say, howsoeuer otherwise they be most true, who as Austin writeth, would seeme to be righteous in that they teach the words of God, whereas indeede they are vnrighteous, in that they doe the workes of

Qui boni volunt videri loquendo quę dei sunt, cum mali sint, faciendo quæ sua sunt. August.

the

the deuill. Wherefore we that are a holy people, must not teach the words of God, and doe the workes of the deuill; we must not teach one thing and doe an other. For not he that only teacheth, but He that both doeth and teacheth, the same shall be called great in the kingdom of heauen.

Thus much for the first part negatiue, what must not be. Neither pastor nor people must teach one thing and doe an other. That must not be.

The second part affirmatiue followeth, what must be. Both pastor and people must doe that themselues which they teach others to do. That must be. First for the pastor he hath two kind of garments. A brestplate, and an Ephod. The breſt-plate shewes that he must haue science to teach: the ephod shews that he must haue conscience to doe that which he teacheth. And in the very brestplate it selfe is written, not only Vrim, but also Thummim. Vrim signifies light. Thummim signifies perfection. To prooue that the pastor, must not onely be the light of the world, but also the salt of the earth: not onely a light of direction in his teaching, but also a patterne of perfection in his doing. For euen as the snuffers of the tabernacle were made of pure golde: so preachers which should purge and dresse, and cleere others that they may burne out brightly, must be made of pure gold, that by doing well they may also shine themselues.

Exod.28.4.

Exod.28.30.

Exod.25.38.

Hence it is that the Priest hath out of the sacrifices for his share, the shake-brest, and the right shoulder. The shake-breast puts him in mind of teaching well: the right shoulder puts him in minde of doing well. That great Prophet Elias is called, The horseman and the Chariot of Israel. A horseman directs the chariot, and keeps it in the right way: a chariot goes in the right way it selfe. And so a minister must not onely as a horseman direct others and set them in the right way, but also as a chariot he must follow a good course, and walk in the right way himselfe. He must be both the horseman that teacheth, & the chariot that doeth, both the horseman and the chariot of Israel. Therefore he hath vpon the fringes of his vesture pomgranats and bells. Many preachers are full of bells which make a great ringing and gingling, but because they haue not pomgranats as well as bells, therefore all the noise that they make is but as sounding brasse, or as a tinkling cymball. For the godly pastor must not onely say well, and sound out the word of the Lord to others cleerely as a bell, but also he must doe well, and as a pomegranate be fruitefull himselfe and full of good workes. Euen as the pillars of the tabernacle were made of Shittim wood, and ouerlaid with pure gold: so preachers (which are called in the Epistle to the Galatians the pillars of the Church) must not only be ouerlaid outwardly with pure gold, teaching the word of God purely, but also they must doe

Numb. 18. 18.

2. Reg. 2. 12.

Exod. 39. 25.

Exod. 26. 37.

as they say, and inwardly be made of Shittim wood (which neuer corrupteth, neuer rotteth) hauing no corruption, no rottennes in their liues. Hereupon our Lord, speaking to his Prophet saies, Lift vp thy voice as a trumpet. Diuers things there are which sound lowder then a trumpet. The sea, the thunder, or such like. Yet he saies not, Lift vp thy voice as the sea, or lift vp thy voyce as the thunder, but lift vp thy voice as a trumpet. Because a trumpeter when he sounds his trumpet, he winds it with his mouth, and holds it vp with his hands: and so a preacher which is a spirituall trumpeter, must not onely by teaching well, sound forth the word of life with his mouth, but also by doing well he must support it, and hold it vp with his hands. And then doth he lift vp his voice as a trumpet. Esa.58.1.

Those mysticall beasts in Ezekiel, which S. Gregory vnderstandeth to be the ministers of the church, had hãds vnder their wings. Many preachers are full of feathers, & can soare aloft in a speculatiue kind of discoursing: but if you should search for hands vnder their wings, perhaps you should scarse finde many times so much as halfe a hand amongst them. But the godly pastor must haue not onely wings of high wisedome and knowledge, but also hands vnder his wings to doe that which he knoweth. Ezek.1.8.

For as the Prophet Malachy witnesseth, The Priests lips should keepe knowledge. He saies not, they should babble or vtter knowledge to others, and haue no care to Mala.2.

keepe it themſelues. But hauing deliuered it to others, they muſt as well as others obſerue and doe it themſelues. And then indeede may their lips rightly be ſaid to keepe knowledge. For euen as they which repaired the walls of Ieruſalem, held a ſword in one hand, and wrought with the other: ſo preachers which by winning ſoules repaire and build vp the walls of the heauenly Ieruſalem, muſt not onely hold the ſword of the ſpirit, which is the word of God in one hand, but alſo they muſt labour with th'other hand. Els they ſhall pull downe and deſtroy rather then build vp. But if they doe as faſt as they ſay, then they ſhall build apace, and edifie very much. Therefore S. Paul exhorteth Timothie to ſhew himſelfe a workeman, which needeth not to be aſhamed, diuiding the word of God aright. He muſt not onely be a word-man, but alſo a work-man. He muſt not onely holde a ſword in one hand, to diuide the word of God aright, but alſo labour with the other hand, and doe his beſt to ſhew himſelfe a workman which neede not be aſham'd. And the ſame Apoſtle exhorteth the ſame Timothie againe, to ſhew the true patterne of holſome words. Holſome words is ſound teaching: the true patterne of holſome words, is well doing. So that he ſhews the true patterne of holſome words, which patternes and ſamples his teaching by *doing*, making them both matches and payres, ſo that (as Marke the Eremite ſpeaketh) a man may eaſily

Nch. 4. 17.

2. Tim. 2. 15.

2. Tim. 1. 13.

read

read all his sermons, and all his exhortations to others, written downe as it were, and expressed in the lines of his owne life. And thus must euery faithfull preacher doe: He must haue not onely a brest-plate, but also an Ephod: he must haue written in this brest-plate, not onely Vrim, but also Thummim: he must be like the snuffers of the tabernacle, not onely purging others, but also made of pure gold himselfe: he must haue for his share of the sacrifices not only the shake-brest, but also the right shoulder: he must be as Elias was, not onely the horsman, but also the chariot of Israel: he must haue vpon the fringes of his vesture, not onely bells, but also pomgranats: he must be like the pillars of the tabernacle, not onely ouerlai'd outwardly with gold, but also inwardly made of Shittim woode: he must not onely lift vp his voice, but also lift it vp as a trumpet: he must not onely haue wings, but also hands vnder his wings: he must not onely with his lippes vtter knowledge to others, but also keepe knowledge himselfe: he must not onely hold a sword in one hand, but also labour with the other hand: he must not onely deuide the word of God aright, but also shew himselfe a workman which neede not be ashamed: he must not onely deliuer holsome words, but also shew the true patterne of holsome words, which is a godly life. The summe is this: The faithfull Pastor must not onely teach well, but also DOE well. For He that both doeth and teacheth, the same

ὥστε τὰ ῥήματα αὐτοῦ δεῖ πρῶξαι ἀναγωνίσκειν.

ſhall be called great in the kingdome of heauen.

Now the people likewiſe are commanded to doe that themſelues, which they teach others to doe, as well as the Paſtor. We read that Abraham buried Sarah in the caue of Macpelah, that is in a double ſepulchre. He that burieth his minde in knowledge onely, without any care of practiſe, he buries Sarah in a ſingle ſepulchre: but he that buries his minde as well in the practiſe and feeling of religion (which is all in all) as in the knowledge and vnderſtanding of it, he buries Sarah in a double ſepulchre. And ſo muſt all we doe which are the true children of Abraham. For then with Abraham burying our ſpirit in a double ſepulchre, we ſhall with Elizeus haue a double ſpirit. A ſpirit, that as well *doeth*, as teacheth. God appointed Moſes to make a lauer with a baſe or with a foote. Now the word *Labium*, ſignifies as well a lippe, as a lauer. So that the lauer which waſheth muſt haue a baſe, and the lippe which teacheth muſt haue a foote. Otherwiſe if teaching doe not ſtand vpon *doing* as vpon a foote, then ſurely it is footeleſſe, and ſo conſequently it is booteleſſe, and altogether vnprofitable. Holy Iob ſaies thus, Though mine aduerſarie ſhould write a booke againſt me, would not I take it vpon my ſhoulder, and binde it as a crowne vnto me? That which he ſaith of his aduerſaries booke, may not altogether vnfitly be applied to Gods booke which we muſt ſtudie,

Gen. 23. 19.

Exod. 30. 18.

Iob 31. 36.

die, not ſo much that we may binde it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our ſhoulders to doe it. Then ſhall it be euery way a crowne vnto vs. Simeon the ſonne of Onias was as a faire Oliue tree that is fruitfull, and as a Cypres tree, which groweth vp to the clouds. A cypres tree is high but barren: an oliue tree is fruitfull but lowe. So a chriſtian muſt, not onely as a cypres tree reach vp to the clouds, by a high gift in teaching, but alſo he muſt as an oliue tree bring forth the oile of mercie, and be euery way fruitfull in doing. Then he ſhall be like Simeon, neither low nor barren. But though he be an oliue, yet he ſhall be as high as the cypres tree: and though he be a cypres, yet he ſhall be as fruitfull as the oliue tree. Noah is appointed to make a windowe in the top of the arke, and a dore in the ſide of it; A windowe is for the eie only to looke out; a doore is for the whole bodie to goe out. And in like manner a godly man, muſt not haue a windowe for contemplation as Daniel had, who ſaid his praiers thrice a day looking out of his chamber windowe; but alſo he muſt haue a dore for action as Abraham had, who entertained his gueſts about the heat of the day, ſitting in his tent dore. At the windowe of contemplation he muſt meditate and locke to his teachings; at the dore of action he muſt goe forth to his doing. Therefore by the old law all thoſe beaſts are accounted vncleane that chew the cud, but diuide

Eccluſ. 50. 10

Gen. 6. 16.

Leuit. 11. 4.

uide not the hoofe; which law was not made for beasts, but for men. To admonish vs, that all they are vncleane in the sight of God, which chewe the cudde by meditating of his word to teach it, and yet diuide not the hoofe by following the same to doe it. When Gedion went to warre a-
Iudg.7.6. gainst the Madianits, he sent home againe those souldiers which kneeled downe to lap water, and tooke those onely with him, which lapt out of their hands. Because indeede they are not fit to be souldiers in Christs campe, which haue mouthes to say somewhat, but no hands to doe any thing. For if they haue no hands to help themselues, much lesse to hurt their enemies. And looke how these Souldiers did put their hands to their mouth; in like sort the wise woman putteth her fingers to the distaffe. Now there is a great resemblance betweene the distaffe and the tongue. For as a thread either longer or shorter is spun off from the distaf: so from the tongue a speach. Therefore he may be said
Pro 31.19. to put his fingers to the distaffe, which puts his doing to his teaching, and doeth that which he teacheth. Our Sauiour speaking to his spouse saies thus, Let me see thy sight, let me heare thy voice. As if he should say, Let me not only heare a voyce of thy teaching, but also see a sight of thy doing. Let me see thy sight, let me heare thy voice. Whereupon Seneca saies fitly, Be sure thou imitate him aboue all other, whom thou maist admire more when thou seest his sight,

Eum eligas magistrum quem magis admireris cum videas, quam cum audias.

then

then when thou hearest his voice. So Paul wisheth the Philippians to followe those things which they had heard of him, and seene in him. Phil 4.9.
His teaching they had heard of him: his doing they had seene in him. So Moses was mighty in Act.7.22.
words, and in deeds: Not mighty in words, and weake, or no bodie in deeds: but mighty in both, in words and in deeds, in teaching, and in doing. So Aarons rod brought forth blossomes, & Numb.17.8.
almonds. Now as almonds are the fruite of blossomes: in like sort doing is the fruite of teaching. So the Baptist was a shining, & a burning Ioh.5.35.
light. He shined in knowledge, which made him able to teach wel, he burned in zeale, which made him willing to doe well. So Dauid saies, Establish me with thy free spirit, then shall I Psal.51.12.
teach thy way vnto the wicked. He did not onely teach others the way of God, but also he was established with the free spirit of God to *doe* well himselfe. So Titus was an example of good Tit 2.7.
workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and vncorrupt doctrine? Clemens Alexandrinus makes the answer. Teaching as he did, Λέγων πρακτικῶς καὶ πραττῶν λογικῶς.
and doing as he taught, he was an example of good workes and vncorrupt doctrine. And so must euery one be which is the sincere seruant of God. He must with Abraham bury Sarah not onely in a sepulchre, but also in a double sepulchre; he must with Moses make him, not onely a

lauer but alſo a baſe: he muſt with Iob, not onely binde the booke to his head, but alſo beare it vpon his ſhoulders: he muſt with Simeon, not onely be a cypres tree, but alſo an oliue tree: he muſt with Noah make him not onely a window, but alſo a doore: he muſt with thoſe cleane beaſts, not onely chew the cudde, but alſo diuide the hooſe: he muſt with thoſe valiant Soldiers, not onely bow downe his knees, but alſo lift vp his hands to lap water: he muſt with the wiſe woman, not onely haue a diſtaffe, but alſo put his fingers to it: he muſt with the Church, not onely let Chriſt heare his voice, but alſo let him ſee his ſight: euen as Pauls excellent vertues were not onely heard of him, but alſo ſeene in him: euen as Moſes was mightie, not onely in words, but alſo in deedes: euen as Aarons rodde did beare not onely bloſſoms, but alſo almonds: euen as Iohn Baptiſt was a light, not onely ſhining, but alſo burning: euen as king Dauid was a prophet, not onely teaching others, but alſo eſtabliſhed with grace himſelfe: euen as Titus was an example, not onely of vncorrupt doctrine, but alſo of good workes. The ſumme of all is this: The Syncere ſeruant of God, muſt not onely teach well, but alſo doe well. For He that both doeth and teacheth, the ſame ſhall be called great in the kingdome of heauen.

Now then, beloued, let vs bluſh and be aſhamed, that euen the very Gentiles ſhould goe before vs in this point. Soſiades a heathen man

could

could ſay thus much, Better done then ſaid. A good thing if thou know it, doe it. It is written of Iulius Cæſar, that he neuer ſaid to his ſouldiers, *Ite*, but *Venite*: he neuer ſaid, Goe ye yonder, but Come ye hither: I will goe with you; nay I will goe before you. And ſo ſaies our heauenly Captaine and conquerour Ieſus Chriſt, not *Ite*, but *Venite*, Come vnto me all ye that labour, and learne of me, becauſe I am meeke and humble in heart. He ſaies not, becauſe I talke of my humilitie, but becauſe I am humble, becauſe I ſhew the practiſe of it continually in my ſelfe. I (ſaies he) came downe from heauen to earth, I left my fathers boſome, and tooke a traytours kiſſe, to teach all men true humilitie. Therefore there is no teacher to me, there is no maſter to me: Learne of me, becauſe I am meeke and humble in heart. This kind of inſtruction both by teaching and by doing, is that two-edged ſword, which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reaſon think you, why ſo many Preachers in their Churches, ſo many maſters in their families, ſeeke to redreſſe abuſes, ſtriue againſt ſinnes, and yet preuaile ſo little, but onely becauſe they fight not with this two-edged ſword, but with a backſword. The ſword which they fight withall is very ſharpe, and cuts deepe on the teaching-ſide, but it is blunt and hath no edge at all on the doing-ſide. Whereas if we would fight againſt vngodlines

γῦν ὀρθῶτε.

with this two-edged ſword, both by teaching and doing, we ſhould ſoone cut downe ſinne in ſuch ſort as it ſhould neuer be able to ſtand out againſt vs. Therefore Dauid beeing readie to reforme many things among his people, ſaies in one of the Pſalmes, O Lord giue me goodnes and knowledge. Goodnes, that I may doe well, and Knowledge, that I may teach well. For I am ſure (ſaies he) that all my teaching without doing, all my knowledge without goodnes, is to no purpoſe. Therfore O Lord giue me goodnes and knowledge. But firſt goodnes, and then knowledge. Becauſe indeed, one heartfull of goodneſſe, is worth a hundred headfulls of knowledge: one handfull of doing, is worth a hundred tongue-fulls of teaching. For what is the hand elſe, but the very ſeale of the tongue? So that as a writing is not pleadable by the law of man without ſeales, no more is a word warrantable by the lawe of God, without workes. And therefore if they which ſerue the beaſt, receiue the marke of the beaſt, not only in their foreheads, but alſo in their hands: how much more then ought we which ſerue the liuing God, to receiue the marke of God, not onely in our foreheads by open profeſſing of him, but alſo in our hands by faithful practiſing that which we profeſſe. Therefore it is a vſuall phraſe well-nigh in all the Prophets to ſay, The word of the Lord by the hand of Amos, by the hand of Zacharie, or ſuch like: I knowe indeede it is an

Bonitatem & ſcientiam doce me.

He-

Hebrew phrase, where the hand of the prophet signifieth the ministerie of the Prophet. But yet this phrase may giue vs thus much to vnderstand, that if the Prophets dealt so, as euery word of God passed not onely through their mouthes, but also through their hands, that then we also must so deale in hearing and handling the word of God, as we may bring vnto God saies Agapetus, not onely a profering of words, but also an offering of works. Wherfore deare brethren, let your light so shine before men, that they not onely hearing your good wordes, but also seeing your good workes, may glorifie your father which is in heauen. For then I assure you, if we glorifie our father which is in heauen, he will glorifie vs his children which are vpon earth, and in the ende make vs great in the kingdome of heauen. O remember therefore that golden saying in the Scripture, The feare of the Lord is the beginning of wisedome, a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer. A good vnderstanding haue all they that do thereafter? Why so? Because an ill vnderstanding haue all they that doe not thereafter. They that haue vnderstanding, and doe not thereafter, that is according to it, haue an il vnderstanding. But they that haue vnderstanding, and doe therafter according to it, haue a good vnderstanding. A good vnderstanding haue all they that doe thereafter: the praise of it endureth for euer. It

ῥημάτων προφορὰν, προσφορὰν προσφορᾶν.

Psal. 111. 10.

shall be eternally rewarded. O how richly are the Apostles rewarded, how highly are they now honoured in heauen, because when they were vpon earth, they had a good vnderstanding. They had clouen tongues. Clouen tongus? What's that? I'le tell you. Doe you not see how our hands are clouen and diuided into fingers; So were the Apostles tongues. They (in a manner if I may so say) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a worke with them. They had no sooner taught others any good thing (as O Lord what good thing did they not teach vs all!) but by and by they were readie to practise it and to performe it themselues. Therefore they are already great in the kingdome of heauen, yea and much more shall be. The twelue Apostles shall sit vpon twelue thrones, iudging the twelue tribes of Israel. And if we can happely obtaine so much grace and goodnes of God, as that we may haue a care and a conscience as wel to doe as to teach, then as sure as God's in heauen, we likewise shall be great in the kingdome of heauen. We shall be enstalled with Christ and his Apostles in the throne of glorie, when we shall heare him say vnto vs, Come ye blessed of my Father, inherite the kingdome of heauen prepared for you. For ye haue not only professed, but practised: ye haue not onely taught well, but wrought well: ye haue not onely said well, but done well: therefore now you shall be

Act. 2. 3.

great

great in the kingdome of heauen. To the which kingdom of heauen, we beseech thee, O Lord, to bring vs not for any saying or doing of ours, but for the tender mercies and precious merits of Iesus Christ: to whom with the Father and the holy Ghost, be all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

FINIS.